

# *STAR BULLETIN*

---

Free is the man who lives  
in the Eternal.

Krishnamurti.

---

FEBRUARY

1931

# STAR BULLETIN

*Talks, Writings, Poems  
by Krishnamurti*



## *C o n t e n t s*

No. 2                      February                      1931

<i>Poem by Krishnamurti</i>	2
<i>Life's Problems: Questions and Answers by Krishnamurti</i>	3
<i>Life and the Ego</i> By E. A. Wodehouse	16
<i>Krishnamurti's Teaching</i> By W. J. Brown M. P.	26
<i>Krishnamurti in Central Europe</i>	32
<i>Ommen Star Camp 1931</i>	34

(All rights reserved)



## *Poem*

I HAVE lived the good and evil of men,  
And dark became the horizon of my love.

I have known the morality and immorality of men,  
And cruel became my anxious thought.

I have shared in the piety and impiety of men,  
And heavy became the burden of life.

I have pursued the race of the ambitious,  
And vain became the glory of life.

And now have I fathomed the secret purpose of desire.

*Krishnamurti*

# *Life's Problems*

## *Some Questions and Answers*

### Introduction

BY the questions which have been put to me all over the world it will be seen how few people really desire to understand and to attain the true freedom of life. They bring up quotations from ancient scripture and learned authorities and confront me with them, and imagine that they have thereby put forward their own problems. But those who would understand life must seek truth outside these narrow traditional walls, away from the dictates of elders however learned, however wise they may be.

### *Freedom from authority*

My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are man's limitations upon truth. Life is more important than any beliefs or dogmas and, in order to allow to life its full fruition, you must liberate it from beliefs, authority and tradition. But those who are bound by these things will have a difficulty in understanding truth.

My answers to all the questions which have been put to me are not based on the authority of learned books, or of established opinions. I have found liberation and entered that kingdom where there is eternal happiness, and I would help others to understand from that point of view.



As I am free of traditions and beliefs, I would set other people free from those beliefs, dogmas, creeds and religions which condition life. From that point of view alone do I speak, and not with the desire to instil a new doctrine or to impose a new authority. As I have escaped from all limitation, my desire is to set all men free.

I am not an oracle to solve all problems. I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain.



*Question: What proof can a soul be given that he has gone through certain experiences or stages?*

Krishnamurti: There can be no proof except experience. If you have burned yourself once, you need no further proof that fire burns. You have the capacity to retain the knowledge which that burn has brought you. If an experience comes to you and you have not gathered all its lessons, you must go through it again. No one can give you the proof that you have been through it except yourself.

*Question: You say that we should not seek comfort. What then is your idea of compassion?*

Krishnamurti: You have sought comfort for so many years, so many generations, so many centuries, but have you found lasting affection? If you have not found that lasting understanding, put aside comfort and do not



shelter yourself in its shadow. To have real compassion you must be like a doctor, a great surgeon who knows the danger of a disease and is willing to cut it out because of his understanding. How happy you would be if I gave you more shelters, more comfort! You ask me this question because in your mind and heart you think that I am lacking in compassion. Friend, truth is neither compassion nor hatred—it is all things.

Truth is cruel to darkness; where there is understanding it gives compassion, it unfolds as a flower unfolds to the light its glory. You would rather have a doctor who cured your ailments momentarily than a surgeon who destroyed the cause of your disease. You would much rather have a giver of comforts for your small understanding than one who will destroy all your comforts and show you the way to that eternal compassion which is the truth. Because you have taken shelter in comforts which decay, which can be destroyed in times of sorrow, you go to other shelters, to other abodes where lie darkness and deceit; and you reject one who would lead you to the open air and fresh breezes, who would give you that lasting truth which is the understanding of life.

*Question: Will you tell us something about that shortcut of affection through which you have said that one can escape detailed experience?*

Krishnamurti: I say that it is possible for a human being to attain perfection without going through every experience; but in order not to go through every experience he must have great affection and sympathy. There is a complicated way and a direct way. In order to



develop the imagination which gives you experience without going through it, you must have affection. How do you acquire affection? Through experience.

When you see a man who is drunk, or a man who is cruel, or a man who is bestial in his thoughts or feelings, if you have imagination with real affection, you can acquire the understanding of his sorrow and you need not go through his particular form of experience.

I do not want to complicate life by more theories. I want to give that understanding of life which will act as a lamp to your soul, by which you can guide your own thoughts and feelings. I do not want you to think according to my way of thought. I do not want you to act according to my perception of the truth. If you do, you will be merely imitating. Imitation can never produce true culture, which is the outcome of the individual, creative perception of the truth. If you are able to translate that perception into daily action, you will be treading the path towards full enlightenment, which is happiness.

*Question: You have said that we should light our own torch of affection. For those who do not naturally feel much affection for anyone, how can this be done without becoming artificial and unreal?*

Krishnamurti: By sorrow. You gain sympathy and love by inviting sorrow. Through sorrow you develop affection. I cannot give you a drug which will develop affection in you. Everything in the world cries for affection—every dead branch, every decaying leaf, every flower, every fruit, every human being. And if you do



not feel affection for anyone, even for the dead branch, you will have to suffer, to shed many tears.

*Question: Is not the cage in which you say we are imprisoned built out of the crimes and limitations that surround us, rather than out of something with which we deliberately surround ourselves? If we decorate the cage, is not that an indication that we are trying to satisfy our highest urge, with such beauty as we can see?*

Krishnamurti: The cage is of your own construction, is of your own creation. No one else creates that limitation around you. And only you can destroy it. But you decorate the cage because to decorate is much easier than to break it. You are afraid to break your cage and enter into the open spaces. You are constrained by the narrowness of your own understanding because you fear the understanding of life.

*"Because we are trying to satisfy our highest urge with such beauty as we can see."* That is why most people are mediocre. They are satisfied by a little beauty, which they perceive immediately, instead of being discontented with the small appreciation of small things.

If you would be a great artist—as you must be in order to understand life—you must not be satisfied by small things, however beautiful they may be. You cannot imagine a great artist being satisfied by his first picture. If for him there was no progress, he could not perfect his art. If you are satisfied with the stagnant pool of easy comfort, you will produce mediocrity—that spirit of the bourgeois.

The perception of the truth of another can never be



great, however wonderful it may sound to your ears, however much it may appeal to your heart. As long as you are contented and satisfied, you are merely decorating your cage of limitation.

To attain freedom you must be in constant revolt. To-day must be different from yesterday. Your ideas must be unfolding from day to day, must be ever growing, never at a standstill.

Your mind and heart can never grow, if they are bound by the limitations of immediate beauty. If you were all bereft of your cages of dogmas, of religions, of gods, of sets of beliefs, you would be terribly frightened. You want your cages, you want your narrow beliefs, you want your sectarian gods; and the moment you relinquish them, you are frightened of yourself. You can never attain by hiding away from self-examination and avoiding the understanding of life.

*Question: Can a man live perfectly when he has freed himself from all worldly ties?*

Krishnamurti: You may free yourself from worldly ties and yet be bound to your own desires.

*Question: Do you consider the business world a suitable training for spiritual advancement?*

Krishnamurti: You are dividing matter and spirit into two different compartments. There is no such division. Wherever there is life, there must be matter, and the moment you divide life from matter, there is lack of understanding. I will give you an example of what I mean.

In India we consider that this world is but a shadow of the eternal; and hence, being a shadow, it is not our concern to worry about it. Let it pass, as all shadows pass away. So we do not pay much attention to the physical, and we consider—erroneously—that the true understanding of life consists in conquering the spiritual world of feeling and thought. So we forget this world. Whereas in western countries you say: “We do not know what the truth is, but here is the shadow, we will make it real.” These are the two extremes.

Therefore when you ask if the business world is a suitable ground for the advancement of spirituality, I would say that it is. Everything is of advantage for attainment, because everything gives of its experience. You cannot run away from the struggles of life and imagine that you are thereby going to attain.

*Question: You have used the phrase “intelligent revolt”. Will you please amplify this and indicate to what phases of life we should apply it?*

Krishnamurti: To every phase of life. Revolt is essential to life. To be discontented intelligently is a divine gift. You may say: “Many people in the world are discontented. It is one of the easiest things in the world to be discontented.” But to be intelligently discontented is a rare virtue. Intelligence is the outcome of the accumulation of experience. The moment you are intelligently in revolt, then you are truly growing.

*Question: If you succeed in striking off the shackles which bind life and truth, and when life is released from*



*superstition, dogma and authority, will not the result then be a greater chaos than we see around us at present? Can you foreshadow what will occur when humanity is released from these bonds?*

Krishnamurti: Since the goal is for all, irrespective of all distinctions, and if you fix that goal for yourself, all your thoughts and all your actions will be guided by that goal. I hold that, because no one in the world has such a goal, there is chaos, there is not the ecstasy of purpose which comes when each one has established his goal for himself. Moreover, if there is chaos around us, as at present, it is better to experiment with something that will in all probability bring about order. There is no use in saying that, because there is disorder, we should not attempt anything for fear that it may produce greater disorder. That is a timid way of looking at life. That is not the way of the creator or the genius; it is the way of stagnation, the lack of the understanding of life. If you dwell in the shadow, it is no use saying, "I dare not leave my shadow for fear that there will be deeper shadows outside". The purpose of life is to face shadows and not to avoid them out of fear.

*"Can you foreshadow something of what will occur?"*

I am not a fortune-teller. It is of so little importance. You were uncertain when you put this question. You want a new hope to cling to, so that round it you can create another shadow, another superstition. In your mind your whole future is based on hope. Truth has nothing to do with the hope of your particular salvation. And if there is this hope, it will be the betrayal of truth.



Each one desires to be glorified in the future, to have a particular seat in heaven, nearest to God, the God of his own creation. In such a heaven there is no shadow of truth. It is empty of truth.

So long as you are seeking hope and comfort and a balm that will heal your wounds, you are going further and further away from that kingdom where lies happiness, where truth abides for ever.

*Question: Are we to cast away as useless the "truths" or "principles" or "ideas" that helped us, say, from agnosticism towards spirituality?*

Krishnamurti: You do not keep all the empty skins of fruit that you have eaten, nor retain all the incidents that have helped you to grow. You retain those truths which you have gained out of experience, rather than the experience itself. It is no good burdening your mind with empty shells. As I came to understand for myself, I set aside beliefs, repetitions, vain words. Naturally, if I see another using the same, I say "Do not repeat my errors. I have gone through the stage of needing crutches; and I have found that these things are all unnecessary." I do not say, "Because I have gone through all these stages, you must do the same."

*"Are we to cast away as useless the "truths" or "principles" or "ideas" that helped us, say, from agnosticism towards spirituality?"*

You have outgrown them yourself. That which you held as verity ten years ago now no longer satisfies you. You are not keeping that, I assure you. No one will cast away his truths, principles, ideas, unless he desires to do



so. It is this desire which I would create in you, not the imposition of my particular form of understanding.

*Question: Can one take away all crutches and supports from weak humanity at the present time?*

Krishnamurti: I cannot take away your crutches and supports. You must throw them away.

If I took away one support, you would invent another. If I destroyed one cage, you would create another and decorate its bars. My purpose is not to take things away but rather to create that intense desire for the truth that will make you break all cages for yourself.

*Question: Those who are really free at heart revolt least. Is this not so?*

Krishnamurti: No, they are freer of heart because they have revolted most. You cannot be free in a multitude of bondages and limitations. The moment you begin to break, to destroy and abolish limitation, you are in revolt and so nearer to freedom. Freedom comes only through revolt—intelligent revolt. I do not think that the free of heart are least in revolt.

*Question: Can one really oppress another or is it the cry of the weak against their weakness?*

Krishnamurti: "Can one really oppress another?"

Are you not doing it all through the day, thinking that your ideas are better than those of someone else, asking others to come into your cage?

"Or is it the cry of the weak against their weakness?"

Both. The cry of the weak against their weakness is

the product of oppression. If I did not cry out against my weakness but bore it and gained strength out of it, no one would oppress me. If a person is weak and desires to seek the shelter of comfort, he will be oppressed.

*Question: What consolation is it to be told to be happy when there is starvation and ignorance and oppression everywhere?*

Krishnamurti: There is starvation, ignorance and oppression, because humanity has not found its purpose, its goal. I maintain that if you are able to establish the goal for humanity, then starvation, ignorance and oppression will go. If we had a Government that gave food to the starving, gave knowledge to the ignorant and freedom to the oppressed, the problem of unhappiness would still exist. So you must set about it another way. You must first establish the goal you want to reach. If you wish to go to a given point, you will not be distracted by side-shows, amusements, and other issues. If you do not know where you are going, then the side-issues become permanent and important.

*Question: There is so much suffering in the world, and we cannot help sympathizing with those who suffer. As a result we are depressed and miserable. How then can we be happy?*

Krishnamurti: I see a beggar in the street. If I give him everything I have with me, what will be the result? He will be momentarily happy. But the condition of the poor mind and the poor heart would remain. It is



these that I would alter and not the mere physical affliction. So I am not affected by temporary miseries. Please do not interpret this as cruelty. It is not. You have to remove the roots of the poison which causes suffering.

*Question: Can one ever be completely happy when one's brothers are in bondage?*

Krishnamurti: When your brother is ill, do you become ill? When someone is crushed by a motor, do you throw yourself under the car and get yourself destroyed? Would you not rather attain eternal happiness, which will enable you to give peace to others? It is such a fallacious idea that you cannot be happy if others are unhappy. How are you going to help them to have happiness, if you yourself have not the understanding nor the attainment of happiness? If some people in the world are blind, do you become blind in order to help them? If some have not the abundance of experience, do you reject experience? If some people have not fixed their goal of life and do not seek its attainment, should you do likewise? It is so grotesque to imagine that you can help people by falling to their level rather than raising them up to yours. In order to help those who are in sorrow, those who are suffering, those who are cruelly held in bondage, do not yourself become narrow, entangled in dogmas, held in fear, and caged in narrow limitations. But, rather, escape these things, if you would really help. To help truly, you must be beyond the need of help.

*Question: You have said that we cannot escape sorrow. How can a sorrowful person be happy?*

Krishnamurti: There is a very simple answer. He cannot. But sorrow gives the perfume of life. You cannot attain perfection without tears nor can you attain without a smile. You are all afraid of sorrow. But sorrow gives strength, which will sustain you in your struggle; and sorrow is experience. Invite sorrow to your heart, and do not avoid it, nor put it aside, fearing its ache. How can you be happy without the understanding of sorrow? How can you have sympathy without having had tears in your eyes? How can you make or create joy in the hearts of others, if you have not ecstasy in yourself? You must have all things, and sorrow is as noble as joy. Only by dressing sorrow in black is it made dreadful. Without tasting all experience, as the bee tastes every flower in the garden, you can never attain that eternal happiness which is freedom from the yoke of experience. You want to attain without a struggle. By some miracle you think you will reach the great heights. That is why you have so many creeds, so many religions, so many rites, so many props to uphold you. You are afraid to face yourself and your weakness. Only by understanding that weakness and conquering it, can you attain perfection.



# *Life and the Ego*

## *Notes of Talks with Krishnamurti*

*By E. A. Wodehouse*

TO become one with life is not to lose the sense of "otherness". On the contrary, it is to have both the sense of union and the sense of otherness vivified to an extreme point. The liberated man not only sees everything as part of himself, but is also keenly aware of the uniqueness which makes each thing and person different from, and so distinct from every other. Otherness and oneness are thus the two poles between which his life plies; and it is the extreme tension between the two that betokens his liberation. With one hand he may be said to thrust everything away from him to its uttermost point of otherness, or difference; with the other, to reclaim it and draw it back into complete union with himself. The two actions are simultaneous.

### *Reason and Love*

The faculties by which he performs this dual feat are those of Reason and Love. Reason, the cognitive faculty, which Krishnamurti often speaks of as "awareness", sees the object in its externality—holding it at arm's length, as it were, and noting its uniqueness. Love, which is the assertion of oneness, reaches out and reclaims it. And the "poise" between Reason and Love is, in one of its aspects, the tension set up between these two move-

ments. Only when the strain of the outward thrust against the backward pull, and *vice versa*, is at its highest point, is the perfect relation of man to his environment attained. Relax it from either end, and at once there is imperfection.

A mother, for example, may be extremely devoted to her children; but her love may have a possessive quality which denies them all individuality. Here, there is an absence of the outward thrust towards otherness and the result is that the Love is impaired; for it becomes narrow and selfish. Conversely, a dispassionate observer of human nature may be keenly alive to the uniqueness of his fellow-men, but have no real affection for them. Here the absence of the inward pull of love impairs the understanding; for it is impossible to observe humanity truly without the aid of affection.

### *The supreme happiness*

When, on the other hand, we have Love and Reason at full tension, then each perfects the other. Reason gives eyes to Love; Love gives warmth to Reason. Reason makes Love impersonal; Love prevents Reason from passing into indifference. The ideal relation between two people will thus be one in which each recognises and respects to the full the unique individuality of the other, while embracing this in an absolute oneness.

It is from this extremity of tension that there arises the true bliss of the liberated life. To know anyone or anything as completely unique and "other", and at the same time to know him or it as part of oneself, is the supreme happiness.



The above arose out of a question often discussed by our little party here during the past three weeks—the question, namely, whether the absorption into the one Life, which comes with liberation, means the extinction of objectivity and “otherness”. And this, in turn, arose out of the further question whether, when a liberated soul drops his physical body at death, anything remains which can take cognisance of earth-life. Krishnamurti’s answer was that the fact of becoming one with life implies a self-identification with both the oneness and the manifoldness of life. The apprehension of otherness must thus persist, and with it the possibility of remaining in awareness of any region of Manifestation. But, he added, the effect of the absolute tension, just mentioned, is that each pole, so to speak, cancels the other.

### *The nature of the Ego*

The fully liberated intelligence is conscious of neither the subjective nor the objective, *as such*. It includes them both in pure realisation. Such an intelligence, moreover, is not an Ego. It is absolute impersonality—which nevertheless retains the faculty of thinking, feeling and doing.

This last statement seemed a little difficult, and some discussion ensued. The following is, roughly, what emerged.

The Ego, Krishnamurti told us, is not an entity. It may more truly be called a symptom. It arises in consciousness only when the free flow of life is obstructed. We can find a familiar analogy in our own bodies. Normally we are quite unconscious of our internal organs; they only obtrude themselves upon our notice when some-

thing goes wrong. In the same way, if we were in perfect spiritual health, we should be conscious of no separate *I*-ness. But the fact is that we are not in spiritual health; there is not, in most of us, the true and unimpeded flow of life; and hence we become aware of the obstruction—and this obstruction is what seems to us our *I*.

It is wrong, therefore, to discuss the question of the Ego and its persistence as though it were a question of a real entity, having before it only two alternatives—either to remain as it is (that is, as an entity) or to be abolished. The Ego, as an entity, has not, and has never had, any existence. It is nothing but a symptom of internal disorder, to which, in our ignorance, we have attributed objective being.

### *An illusion*

In each one of us, it is life alone that is acting and feeling and thinking; but because it is as yet unable to manifest itself in that absolute freedom and purity which belongs to it as life, the illusion of an Ego is set up—an illusion which is just as little an objective entity as is the itch that is caused by a mosquito bite. The Ego only exists when we think it.

As a matter of fact, it is possible for any of us to abolish Ego-consciousness, and re-establish it, twenty times a day. Anyone who is completely absorbed in some congenial task, and functioning freely in that task, automatically slips out of the Ego-consciousness while the concentration lasts—so much so, that he will often “come back to himself” with a kind of start when it is over. Absolute absorption in any activity is, indeed, all that



is needed to prove how illusory is the feeling of *I*-ness, and how unessential for fulness and intensity of living. But does this mean (Krishnamurti was asked) that the man who is absolutely concentrated is in the same condition, temporarily, as the liberated man? No, he replied, unless he is at the same time in touch with Truth. So far as the Ego is concerned, he is in a state that *resembles* that of liberation, just as a man who loves one individual intensely and exclusively resembles, within the limits of his particular affection, the man whose love embraces the whole world alike. But the ordinary concentrated individual falls short in two ways: in the first place his loss of the separate *I* is temporary; and secondly while it lasts, it is dependent upon some special activity, ceasing as soon as the activity is over.

### *The liberated consciousness*

The liberated consciousness, on the other hand, can never slip back into separate *I*-ness, but remains just as free from separateness when it is in a state of suspension as when it is engaged in some definite activity. And the reason for this is that it has its abode in the Truth. Truth alone can give that absence of all egoism, which is independent of all changing conditions and is thus not due to anything outside the man himself.

What causes most of the difficulty in these discussions about the Ego is that we do not find it easy to distinguish between an *I* which is pure active subject, and an *I* to which things can happen and which consequently can become an object. The real *I*—the *I* which goes on for



ever and which liberation cannot affect—can never be an object. It is eternally a subject and expresses itself in what Krishnamurti calls “pure action”; whereas the other *I* only comes into illusory existence where there is “reaction”, that is when the life-movement, for any reason, is checked and turned back upon itself. It is only this latter *I* which is an Ego. The other *I* is utterly non-egoistic. It is an absolute—because it is life itself, life that has awakened into self-awareness.

But what about “individual uniqueness”? Krishnamurti was asked. Is not this *I*, which is “pure subject”, the same thing as that?

Yes, he replied; but this does not prevent it from being life universal at the same time. When we speak of “becoming one with the whole of life”, we must not think of such wholeness in terms of space or quantity.

### *Universal action*

Wholeness, in this connection, is a wholeness of *quality*. It means absolute purity. The whole of life can exist within a single point, if the life in that point be absolutely pure. This is what makes it possible for the life of the liberated man to be, at one and the same time, individual and universal. Pure life, as such, can never act otherwise than universally. And so, when a man has absolutely purified himself—when he has removed from his nature the last traces of egotism and separateness—universal action automatically supervenes, even though there be behind all this thinking, feeling and doing that unique *I* which is the living subject in all these activities.

Universality, in short, is a matter, not of what a man

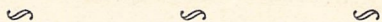


is, but of what he does. And this cannot but be true, seeing that life itself is not mere passive Being, but an active movement and energy. We cannot, therefore, predicate the word "is", in a purely static sense, of anything or anybody. In the world of Truth there are no nouns, only verbs. In so far as a man thinks, acts and feels universally, then he *is* universal. His Being is his life; and his life is what he lives. And so the real question is not whether there is an Ego, and whether this persists or is abolished; but rather, whether that which is behind all thinking, feeling and acting as a living and unique *I* is capable of becoming the active subject in a process of universal living and so, by and through its activities, of transcending its own uniqueness.

Krishnamurti's answer is that the thing is possible. For this is just what liberation is.



People are so much interested in ultimate questions that they forget that they have to begin at the beginning. If they would only start from where they are and allow unfoldment to take place naturally, they would find all such questions, in the course of time, answering themselves. The chrysalis cannot know of the butterfly. Once become the butterfly, and then you will know.



Practically all questions asked about the state of liberation by those who are still in bondage are wrongly asked. This is because they tacitly assume, as real, things which to the liberated man are illusions. And when the

questioner himself has come to see these things as illusions, he will not need to ask questions; for he will know.

One of the greatest illusions in the world of spiritual things is that of so-called "working for the world"—an illusion all the more dangerous because it is so subtle. A great deal of what is called "helping the world" arises from a concealed egotism; but even more is due to an unacknowledged fear. People are afraid to tackle themselves and their own natures, and so they think that they can earn some kind of exemption-certificate by busying themselves with good works. Such activities are fundamentally false. If you really love the world, you will strive to *be* for the sake of the world; and if you cannot bring yourself to make this effort, then your love is not real. The man who has purified his own nature, so that it is filled with truth and love, cannot do anything else than help; yet he is not conscious of helping, for he is merely expressing that which he is. And such help, judged even by ordinary standards, will be infinitely more powerful, because it will be operating at every moment, under all conditions, and upon every person with whom he may come into contact. Good works, as too often understood, are the sign of a poverty, rather than of a richness, of the true inner life.

Asked what he felt about the conception of a great Being, who is concerned with fostering and protecting the established religions of the world, Krishnamurti re-



plied that to him such a conception was unthinkable; for it would mean that such a Being was encouraging the corruption of His own truth. No institution, as such, can have any value for truth.



All evolution has to do with the expansion of the Ego and, as such, belongs to the world of Becoming, not of Being. The person who thinks in terms of spiritual rank, or who is ambitious to become "greater" than others in spiritual things, reveals at once that he is still imprisoned in the world of Becoming. In the world of Being there are no ideas of greater or smaller, for it is the realisation of life; and pure life knows no degrees. The so-called "great" in the inner life are often further from essential truth than their humbler and simpler followers.



In matters of the inner life, people are always ready to seize upon anything—whether it be Gods, *Gurus*, or magical machinery—which, they imagine, will do for them what in the nature of things they can only do for themselves. Only experience can show them what a mirage they are pursuing.



In the pursuit of truth there can be no question of gratitude. Every individual who has resolutely struggled to reach the truth has had to be seemingly ungrateful to somebody—whether it be to relatives or friends, or to

former teachers and co-workers. The teacher who could be pained or disappointed, because any pupil of his forsook him for what, in that pupil's mind, seemed to be a higher truth, would be no true teacher. He would be self-condemned by his resentment.



Speaking of adaptability, Krishnamurti said that the life of a man should be like water, adapting itself to the shape of things, yet keeping itself pure through all contacts. A fixed demeanour of gravity and solemnity is no sign of spiritual attainment; for it means rigidity, and rigidity means that one has not yet acquired the true technique of life. A true technique implies infinite flexibility. Herein lies the danger of trying to cultivate fixed qualities. Learn rather the lightness and agility of spirit which will enable you to respond simply, naturally and rightly to each occasion as it may arise.



No one can forecast his unfoldment. Start unfolding, and leave the direction open. It is life's concern, not yours.

*Ehrwald, Austria*

September 3 to 20, 1930



# *Krishnamurti's Teaching*

*By W. J. Brown, M. P.*

BY profession I am a Trade Union Secretary. By the choice of the electors, I am a member of Parliament. I come to Krishnamurti's teaching, therefore, with a mind trained, through twenty years of experience, in democratic collectivist activity. Such a mind might be expected to be repelled by the apparent anarchy—in the strict sense of the word—involved in a teaching which insists on the importance of the individual, which regards organisation as the enemy of the truth it seeks to embody, which insists that every creed is a cage and every party a prison. In fact, those twenty years have convinced me of the truth of each of these propositions. The conviction is the stronger and not the weaker because it is derived not from a process of abstract and logical thought but from actual experience in handling men and affairs.

## *The Philosophy of Youth*

I suppose it is almost inevitable that in our youth we should be fitted out with a ready-to-wear philosophy with which to go into the world. But from it derive two or three crowning disadvantages. The first is that for years we try to fit our experience into our creed, to the great straining of our intellectual honesty. The second is that when the creed breaks, as it is bound to break if we insist on facing up to our experience, it involves a

tremendous amount of suffering. The third is that, having been trained in reliance on outward props, when we let them go we are left for a period in a state of hopeless confusion before we discover that the "golden rule is that there is no golden rule", and that Life is its own law and not to be compassed within the four walls of any creed.

### *Religious Distortion*

It is the same in politics and religion. In the field of religion the Prophet sees a vision and tries to express it. That vision is taken by apostles and commentators who understand perhaps a half of it. In a few years it has crystallized into a creed. And since to define a thing is to print it and distort it, a further emasculation of the vision takes place. In a few years more there is an organisation to propagate this distortion. In a century people are killing each other over the interpretation of the creed of the prophet who, if he could return to see what was happening, would find himself bitterly opposed by his nominal followers and the organisation to which his teaching gave rise. In religion every step forward is a rebellion against the creeds.

### *Organisation in Politics*

So in politics. A reformer conceives a plan for reforming society. An organisation is formed to propagate it and to acquire power to apply it. After a period that organisation develops a self-interest quite apart from the purpose for which it was formed. Its subsequent development is governed much more by what is thought to



be good for the organisation than what is thought to be good for the idea that gave birth to it. In thirty years you may find the Party still preserving the terminology of the time of its foundation but acting in a sense absolutely hostile to it.

### *Two Examples*

In the field of organised religion we reach the apotheosis of this process when we find the Archbishop of York, declaring that the last War was "a thousand times worth while", and in politics its apotheosis when the Labour Government becomes in domestic affairs the agent of British Imperialism in India and elsewhere. These two illustrations show how far the process may go.

### *The teaching of Krishnamurti*

Step by step in a man's life the creeds break down, the political parties fail him. "The Church", "the Party", "Democracy"—such phrases as these become progressively less important to him. Step by step he is driven to rely upon his own soul. He who would wish to think in terms of *we* is driven to think in terms of *I*, but now he uses the personal pronoun without egotism.

It is at this stage in a man's spiritual progress that Krishnamurti's teaching becomes of the utmost significance.

It is difficult to compress that teaching into a short article, for there is no phase of life that it does not touch, and touch explosively. It begins by asserting that Life itself is purposeless but that each individual life has a purpose, which may be defined as "experience designed

to educate man in the separation of the essential from the unessential." This paradox strikes at the root of the creeds. Good and evil cease to be absolutes. All experience (so-called good and so-called evil alike) promotes the lesson of separating the essential from the unessential. We learn slowly with pain, or quickly with ease, but we learn from both good and evil, just as the plant needs the rain and the wind and the manure at its roots as well as the warmth of the sun. In this teaching "all roads lead to God", or liberation, which is the state that follows the learning of the lesson.

### *No room for Gods*

In this view of life there is no room for Gods. We are saved not from without by prayers and supplications, but from within; by pursuing our own lives, not by imitating the lives of others. On the road of life we shall find fellow-travellers—a friend, a lover, a wife, and beings who will seem much more advanced than ourselves. But they can only be companions on the road; they cannot be the end of the road; and if we try to make them so, we suffer until that lesson is learned.

In this view of life there is no room for prohibitions, for conventional codes, for external taboos. The temple against which men lean, be it never so venerable, hides the sun from them. The conventional code is a retreat from life. The only taboos that have the slightest moral value are the self-imposed ones, the ones which derive from discrimination between the essential and the non-essential. All these external things are attempts to flee from life; and if we could succeed in fleeing from it,



which fortunately we cannot ultimately do, we could only do so by destroying the condition of our own growth, which is the experience of life itself.

### *Experience teaches*

What then? Shall we sin to discover the knowledge of good? If that is the only way we can learn it—yes. Better to learn good through so-called evil than to learn nothing through the fear that makes us flee from experience behind the barriers of creeds and taboos. “Nothing can lead you to spirituality but yourself.”

### *The danger of organisations*

In this view of life there is no room for organisations for spiritual growth. As information bureaux they possess a certain utility, but if they are used as anything more they retard development, for truth is personal to each living soul, not a mass-produced article. And if one try to substitute the mass-produced truth for the personal perception of truth, the religious organisation immediately becomes a barrier to life, a shelter from life, a hindrance to development.

In this view of life there is no room for “past regrets and future fears”. Idle to mourn the past, or to fear the future. Both are compressed in the present, in which one can alone live and learn. The past is past. The future will be what the present makes it. Have done with past and future alike.

### *Tremendous surrenders*

I have said that this view of life contains no room for

codes and prohibitions and taboos. But from it spring tremendous surrenders which go much further than the external taboos. Power, wealth, fame, the so-called good things of life are seen to be not evil things from which we are to be restrained by external taboos, but unessential things with which the mind occupied with essentials will not concern itself. Moment by moment that mind separates within itself the essential from the unessential, setting the unessential aside. That choice, difficult and self-conscious at first, becomes easy and unconscious at length. As it becomes so, we enter the life where action is freed from reaction, where we escape from the "pairs of opposites", where we become as unconsciously beautiful as the flower.

### *The Mountain Peak*

Now all these truths are, it seems to me, implicit in the teachings of others beside Krishnamurti. The main difference lies in Krishnamurti's insistence that they are truths to be lived and not pondered upon. In pursuance of this conviction he declines to be a Messiah, but tells every man that he must be his own; condemns the organisations of others but destroys his own; offers the world a tremendous challenge but forbids anyone to follow him in his own response to the challenge that he himself experiences.

For myself, I fear that my own ascent of the mountain which to me, as to so many others, Krishnamurti has shown will be halting and slow, but from my heart I say that it is something to have seen its peak shining from afar.



## *Krishnamurti in Central Europe*

AFTER leaving Geneva on November 1, Krishnamurti went to Toulon, where a Gathering of some two hundred people, mostly French, was held for three days in an hotel at Montrieux. Here Krishnamurti caught a bad cold, which kept him in bed for nearly a fortnight. As a result he was obliged to cancel the lectures which had been arranged for him in Genoa, Milan, Florence, Rome and Palermo. He spent three weeks at Taormina in Sicily regaining his strength, and took the opportunity of finishing his new book of poems, *The Song of Life*, which will be published early in the spring.

On December 1 Krishnamurti left for Athens, arriving on the 8<sup>th</sup> at Piraeus, whence he motored to the capital. Here he remained for five days, giving a public lecture on Wednesday, December 10, at the Olympia Theatre, which holds some 1500 people. Every seat had been taken many days previously, and the theatre could have been filled to overflowing for a second lecture, had there been time. Krishnamurti read his address in French, a Greek translation being published in the newspapers the next morning. Besides this public appearance, Krishnamurti answered questions at a private reception, and gave many interviews both to the press and to those interested in his ideas. He left for Constantinople on December 13 and travelled thence to Bukharest, arriving in time for his lecture on the 22<sup>nd</sup>.

Many rumours have been current about Krishnamurti's

visit to Roumania. The actual facts are as follows. A number of university students and others had recently organized a campaign against the Jews. In particular they had attacked the Roumanian Masonic Lodges, which were thought to be under Jewish influence. Krishnamurti's earlier connection with the Theosophical Society—now severed—brought him under their suspicion, and the students planned to make a hostile demonstration at his lecture. In spite of some disturbance outside the hall, which was effectively stopped by the police, the lecture was a great success. Every seat in the hall was taken, and many hundreds of people had to be turned away. Queen Marie of Roumania and her daughter, Princess Ileana, were present in a box.

Krishnamurti then left Roumania for ten days rest in Hungary, in preparation for his lectures in Budapest, Vienna and Prague. It had been arranged that he should stay at a well-known health resort a few miles outside Budapest, the *Svabhegyi Szanatorium*. On the way to Budapest he was taken ill in the train, probably as the result of drinking bad water, his illness being diagnosed as a slight touch of enteric. He remained for a fortnight at the Sanatorium, and then returned to Eerde for four weeks complete rest, his doctor having strongly advised him not to travel or undergo any strain until all traces of his illness have disappeared.

He has therefore had to cancel with great regret his engagements in Hungary, Austria and Czechoslovakia; but hopes to resume his tour in February and March, when he will speak in Holland and Great Britain.

*Editor.*



# *Ommen Star Camp 1931*

## *General Information*

The Eighth International Camp will be held at Ommen, Holland, from Tuesday, July 28, to Thursday, August 6.

### *I. Preliminary Programme*

- Tuesday 28 July: Arrivals: (None will be admitted to Camp after 20 o'clock).  
Dinner: 18 o'clock.
- Wednesday 29 July: Opening of the Camp.
- Other Days: Mornings: Talks, Answers to Questions.  
Afternoons: free.  
Evenings: Camp-fire.
- Thursday, 6 August: Departures.

*(Final Camp Programme to be had on arrival at Camp)*

### *II. Registration*

*Important Note:* Those who intend to register for the Camp should write immediately to the Camp Agent in their vicinity (see list), and ask for registration form and full information about registration. The actual application for registration, with full payment, must be received before 30 June.

1. *Conditions:* Registrations are subject to acceptance by the applicants of the Camp Rules and Regulations and to the approval of the Starcamp Foundation.
2. *Camp Agents:* Registrations for the Ommen Star Camp should be made through official Agents in the various countries, a list of whom will be found in the *Star Bulletin*.

3. *Registration Fee:* Dutch Fl. 40 for the ten-day period. For this fee an ordinary camp-bed in a tent with other people, and vegetarian meals are provided. Details concerning registration for shorter periods may be had from the Camp Agent.

4. *Fee for Office Expenses:* A fee of not more than Dutch Fl. 1.50 (about 2s. 6d.) may be charged for registration, at the discretion of the Camp Agents, to cover office expenses.

5. *Late-Registration Fees:* For applications received after 15 June and until 30 June, Dutch Fl. 5 extra will be charged.

6. *Cancellation Refunds:* For cancellations actually received before 1 July, Dutch Fl. 35 will be refunded. Charges for special accommodation and the late-registration fee will be refunded in full. No refunds for cancellations after 30 June.

7. *Registration Time-Limits:* Registration is open from 1 March to 30 June inclusive. Applications after 30 June can only be accepted if sent directly to the *Camp Manager's Office, Ommen*. The date on which full payment for registrations is received counts as the date of receipt of registration.

8. *Maximum Attendance:* Registration for the Ommen Camp is limited to three thousand for 1931. It is advisable to register as soon as possible after 1 March.

9. *Special Requests:* No guarantee can be given regarding special locations for tents or beds, and applications conditional upon such concessions cannot be accepted.

10. *Registration of Children:* For each child (7 to 18 years) accompanying its parents, a registration fee of Dutch Fl. 25 is charged, plus extra charges if any. For children in the Family Section, see Paragraph 20.

11. *Own-Ménage Camp:* For Own-Ménage Camp registration, please apply direct to the *Camp Manager, Ommen*. Only exceptional cases will be considered.

12. *Day Visitors:* At the discretion of the Camp Manager, visitors who have not registered for the Camp may be admitted to the grounds daily for the lectures without charge, and will receive a badge. Those who desire meals must pay for them on admission and will receive a special badge.



13. *Camp-Service*: There is a large amount of work which can only be done by efficient and thorough volunteer help, and we hope that everyone will be eager to undertake some part of it. In order that we may know in advance what help we shall receive, those who really wish to help are asked kindly to select what they will do from the list of activities which will be sent to them by the Camp Agent, and to indicate this by the number in their applications for registration. If an insufficient number of helpers volunteer, everyone in the Camp under the age of sixty may expect to be called upon to help in the Camp work.

14. *Fore and After-Camp*: Only workers invited by the Camp Manager may attend the Fore-Camp and the After-Camp, provided they have registered. No one without this special invitation will be admitted before 28 July or permitted to remain in Camp after 6 August.

15. *Garages*: Motor-car shelters near Gates A or C may be rented at Fl. 24 (₧ 2) for the Camp period. Requirements should be stated and the fees paid at the time of applying for registration. No space will be available unless reserved beforehand in this way.

16. *Remittances by Postgiro*: Postgiro remittances should be made out to Giro No. 74405 (A. F. Folkersma, Beheerder van het Ster-Kamp). Please note, however, that ordinary registration payments must be made through the Camp Agents.

17. *Illness*: Persons who are seriously ill or suffering from infectious diseases cannot be admitted to the Camp.

### III. Accommodation

18. *Sections of the Camp*: The Camp is divided into four sections: (a) Women; (b) Men; (c) Married People; (d) Families. Special tents may be had in any of these sections; see Paragraph 21.

19. *Married Section*: Those registering for the Married Section must pay the extra charge for a special tent: see Paragraph 21.

20. *Family Section*: The Family Section has been set apart for those who have many children, and who do not register in the Own-Ménage Camp but intend to have meals with their children in the ordinary dining-tents. This section is located near the Own-Ménage Camp, and will contain a children's playground supervised by a volunteer attendant. Parents will be held responsible for the conduct of their children. The method of registration for the Family Section is the same as for ordinary registration (see Division II); but for family groups of less than five persons the usual rates for special



tents must be paid; see Paragraph 21. If five or more persons are to live in one tent, there is no extra charge for a special tent.

21. *Special Tents:* Special private tents may be reserved by payments of an extra charge according to the scale of prices below. This payment, together with a statement of size of tent required, must be sent with the application for registration.

		Large Tents	Small Tents
One person	for Camp period	Fl. 30	Fl. 20
Two persons, each	" " "	" 20	" 12
3 or 4 persons, each	" " "	" 12	—

22. *Own Tents:* Those who intend to bring their own tents to the Camp must notify this on their applications for registration. Own tents, securely labelled, should reach Ommen not later than 10 July. Since these tents usually take more than the ordinary space, an extra fee of Dutch Fl. 10 must be sent with registration application. They will be pitched by the Camp Staff, and camp-bed and mattress will be provided.

23. *Lodgings Outside the Camp:* Reservations for rooms outside the Camp must be made *only* through The American Express Company, 26-A Beursplein, Rotterdam, Holland. Before such reservations are made, the full registration fee of Dutch Fl. 40, plus Fl. 30 for room charges (ten days or less), must be sent with the application for registration, and a receipt obtained for the total amount. The number of this receipt must be notified to The American Express Company. All correspondence concerning rooms should be sent to The American Express Company and *not* to the Camp Manager, hotels or private houses. Neither the Camp Manager nor The American Express Company assume any responsibility for the quality of rooms, but the best possible arrangements will be made. Each duly registered person living outside the Camp grounds will be entitled to a camp-bed in an ordinary tent in the Camp if this is asked for when registration is made.

24. *Camp Huts:* Those who hold Certificates of Occupancy for Camp huts must state in their registration applications the names of those who will occupy their huts.

*Ommen Starcamp Foundation,  
Ommen, Holland*



# Ommen Camp Agents

ARGENTINA:	Senor José Carbone, Avenida de Mayo 1370, Buenos Ayres
AUSTRALIA:	Mr. John Mackay, 2 David St., Mosman, N.S.W.
AUSTRIA:	Dr. Richard Weiss, Schelleingasse 9, VII-6, Vienna IV
BELGIUM:	Mme. Juliette Hou, 84, Ave. de Floréal, Brussels-Uccle
BRAZIL:	Sr. A. de Souza, Rua Santa Alexandrina 221, Rio de Janeiro
CHILE:	Sr. Armando Hamel, Casilla 3603, Santiago
CHINA:	Mr. F. P. Musso, 28 Route Potier, Shanghai
COSTA RICA:	Sr. Tomas Povedano, Apartado 206, San José
CUBA:	Dr. Damaso Pasalodos, Consulado 18, Altos, Havana
CZECHOSLOVAKIA:	Mr. Joseph Skuta, Ostrava-Kuncicky 290
DENMARK:	Mr. O. Viking, Villa "Jomsborg", Nakskov
DUTCH E. INDIES:	Mr. H. van der Veen, Dacosta Blvd. 14, Bandoeng, Java
ENGLAND:	Mrs. Gertrude Roberts, 6 Tavistock Square, London W.C.1
ESTHONIA:	Miss M. Kendler, c/o P. I. von Brenndorf, Scheel & Co., Tallinn
FINLAND:	Mrs. M. Aspelin, 3 Pormestarinrinne, Helsingfors
FRANCE:	Mme. Z. Blech, 21 Ave. Montaigne, Paris VIII
GERMANY:	Mr. James Vigevano, 7 Victoriastr., Berlin-Neubabelsberg
GREECE:	Mr. P. Hadjipetros, Hermes St. 35, Athens
HOLLAND:	Mrs. C. Kroesen, Leuvenschestr. 37, Scheveningen
HUNGARY:	Mrs. Ella von Hild, Ferenc Korut 5-2-II, Budapest IX
ICELAND:	Mrs. A. Sigurdardottir Nielsson, Laugarnesi, Reykjavik
INDIA:	The Star Office, Adyar, Madras S.
IRELAND:	Mr. P. L. Pielou, 13 Sandford Rd., Ranelagh, Dublin
ITALY:	Dr. P. Cragnolini, 35 Viale Campania, Milan 133
JUGOSLAVIA:	Miss J. Vavra, Mesnicka Ul. 7/1, Zagreb
LATVIA:	Miss Vera Meyer-Klimenko, Lacplesa iela 23 dz. 6, Riga
LUXEMBURG:	Mr. M. Brenner, 168 Route de Thionville, Luxembourg-Bonnevoie
MEXICO:	Sr. A. de la Pena Gil, P.O. Box 8014, Mexico City
NEW ZEALAND:	Miss E. Hunt, 171 Idris Road, Papanui, Christchurch
NORWAY:	Dr. Lilly Heber, P. O. Box 34, Blommenholm
PARAGUAY:	Mr. Wm. Paats, Calle Convencion 69, Asuncion
PERU:	Sr. E. Traverso, Casilla 642, Lima
POLAND:	Mrs. H. B. Antoniewicz, Moniuszki 4/7, Warsaw
PORTO RICO:	Sr. Enrique Biascochea, P. O. Box 1334, San Juan
PORTUGAL:	Col. O. Garcao, Vila Mathias 54-10, Alges, Lisbon
RUSSIANS:	Mme. B. Poushkine, 42 Rue de la Montagne, Ste. Geneviève, Paris V, France
SCOTLAND:	Mrs. J. Bindley, The Star Bookshop, 13 Queensferry St., Edinburgh
S. AFRICA:	Mrs. C. E. Ross, 243 Oxford St., S. London
SPAIN:	Sr. Francisco Rovira, Apartado No. 867, Madrid
SWEDEN:	Miss N. Hagge, Norrlandsgatan 30, Stockholm
SWITZERLAND:	Mlle. H. Rochat, 22 Rue Wm. Favre, Geneva
URUGUAY:	Sr. Adolfo Castells, Agraciada 2469, Montevideo
U. S. A.:	Mr. E. Osborne, Rm. 1526, 100 E. 42nd St., New York City
WALES:	Miss E. C. Owen, 26 Winchester Ave., Roath, Cardiff



## KRISHNAMURTI IN SCOTLAND

A *Gathering* open to all will be held in Callander Palace Hotel, Callander, Perthshire, from Friday afternoon March 13 to Monday morning March 16, at which Krishnamurti will speak each evening. Terms from £2 5s. to £2 14s. for the week-end; from 15s. to 18s. for one night, according to room. Book direct to the Manager, Callander Palace Hotel, and state if vegetarian food is required.

*Public Lecture* in the Freemasons' Hall, George Street, Edinburgh, on Wednesday, 18 March at 8 p.m.

Tickets 2s. 6d. (numbered and reserved) and 1s. from Messrs. Methven Simpson Ltd., 83 Princes Street, Edinburgh.

*Public Lecture* in the Athenaeum Theatre, Buchanan Street, Glasgow, on Friday, 20 March at 8 p.m.

Tickets 2s. 6d. (numbered and reserved) and 1s. from Athenaeum Theatre.

## STAR BULLETIN *Information*

*Subscription Price for one year is f3.00 or £0-5-0 or \$1.25 or Rs 3/12, as convenient. Remittance may be made to nearest Agent (1) by cheque (add 10%), (2) in currency by registered post, (3) by Postal Money Order. In Great Britain and Dominions the British Postal Order may conveniently be employed. Residents in Holland may remit by Post-Giro (No. 28707 or 77000). If it is desired to remit direct to Holland from another country, the International Money Order may be employed, in which case 10% must be added to cover post-office charges. As the post-office forwards International Money Orders direct, subscription form must be sent under separate cover. Cheques and Money Orders are payable to the Agent to whom remittance is sent. Otherwise to the Manager, Star Bulletin. Receipts are not sent (from Ommen), unless specially requested. Copies are dispatched at subscribers' risk. Single copies of the Star Bulletin cost thirty Dutch cents, or sixpence, or fifteen American cents, or six annas—postage extra.*



# STAR BULLETIN

## EDITORIAL POLICY

To publish the talks, writings and poems of Krishnamurti  
To examine his ideas in the light of contemporary thought

Krishnamurti does not wish to be held responsible for articles embodying his writings and sayings unless these are signed by him. Every effort, however, is made to ensure an accurate presentation of his ideas.

### DIRECTORS

The Lady Emily Lutyens

D. Rajagopal M. A., LL. B.

### ENGLISH EDITION

#### Editor

Herbrand Williams M. C., M. A.

#### Manager

Byron W. Casselberry

### TRANSLATED EDITIONS

DUTCH:	Mrs. J. M. Selleger-Elout, De Reigertoren, Bergen, N.H.
FINNISH:	Miss Helmi Jalovaara, Vuorikatu 5-B, Helsingfors.
FRENCH:	Mme. Zelma Blech, 21 Avenue Montaigne, Paris VIII.
GERMAN:	Dr. Annie Vigeveno, Victoriastrasse 7, Berlin-Neubabelsberg.
GREEK:	Mr. N. Carvounis, 20 Homer St., Athens.
HUNGARIAN:	Mrs. Ella von Hild, 9 Ferenc Korut 5-2-II, Budapest.
ITALIAN:	Grant A. Greenham Esq., P. O. Box 155, Trieste.
NORWEGIAN:	
DANISH:	Dr. Lilly Heber, Box 34, Blommenholm, Norway.
POLISH:	Countess Helen Potulicka, Moniuszki 4/7, Warsaw.
PORTUGUESE:	Col. O. Garcao, Vila Mathias 54-10, Alges, Lisbon.
ROUMANIAN:	Sr. A. de Souza, Rua Santa Alexandrina 221, Rio de Janeiro.
RUSSIAN:	Mrs. Stefania Rusu, Piata Lahovary No. 1, Bucharest I.
	Mme. Barbara Poushkine, 42 rue de la Montagne-Ste. Geneviève Paris, V.
SWEDISH:	Miss Noomi Hagge, Miss Elsa Pehrson, Norrlandsgatan 30, Stockholm.
SPANISH:	Sr. Francisco Rovira, Apartado, No. 867, Madrid.
	Sr. A. de la Pena Gil, P. O. Box 8014, Mexico City.
	Dr. Damaso Pasaodos, Apartado 2474, Havana.

The poems and articles published in this magazine are strictly copyright and may not be reproduced or translated without the permission of the Publishers.

Published by the Star Publishing Trust, Ommen, Holland  
Printed in Holland by Firma H. Tulp, Zwolle

